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15. Sosra sen kaosda, wata ne korg' wenbsego.
When a conversation lingers, the bag is fingered.
(Familiarity breeds contempt.)

16. Pu' pidya, bango luéya.
Full belly, gagged indiscretion.
(Those who need you are discreet).

17. Sad' no' o, yid noa' karga.
A good laugh is better than a chicken leg.
(A warm reception is better than a good meal.)

18. Ned' kon wok' a bâka, ti pemsom yi ye.
You don't cut open your shoulder just for the air to come out.
(Never abandon a friend in need.)

19. Bunbundi ka dod' zalol'n yé.
Those who give their best do not go away empty-handed.
(Work hard, do your best, there is no lack of true wealth.)

181 153 The Mossi likes to talk. Although he has few ideas of his own, if one knows how to make use of his familiar experiences to bring him to a higher level, he follows the reasoning easily, understands quite promptly what is told him, and grasps the train of ideas and even the finer gradations of meaning. In short, he has quite a noteworthy aptitude for assimilation. Often I explained to a chief in broad outline the handling of a gun or the mechanism of a watch or bicycle. If an outsider came by, the naba relayed the explanations to show that he was intelligent and that he had grasped them properly. Indeed, I was often surprised at how well most of them did this.

They like pictures. At first they often hold them upside down, but a few explanations are usually sufficient to make them grasp their meaning. First they recognize familiar things, such as people, horses, dogs, and trees, and they explain them to each other. They come to understand the scene and the reasons for the attitudes of the figures pictured.

181 ●522 576 /112/ In conversations, when they are not ill at ease, they are lively, merry, and they like to laugh. It is a compliment on their part when they say that someone laughs easily. They are sometimes humorous, they understand innuendoes, but they know how to keep their distance and do not permit themselves any familiarities, even in words, toward their superiors.

11: Skinner E-5 (1955-1957) 1964
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the name of the current ruler. When Crozat asked one of his Mossi bearers why Boukary Koutou had chosen a title that means "elephant," the man declared, "He is an elephant; he is king of all kings as the elephant is king of all animals; a great elephant-king he is."[2] Another Moaga, meeting Crozat on the road to Ouagadougou, told him to be prepared to meet a monarch "whose riches are inexhaustible and whose splendor is marvelous. He and his family wear only the most admirable European clothes; a thousand horses stand before his door, and there are more than a thousand women in his house. He is served by one hundred eunuchs; he commands as master 333 chiefs; and when he speaks to them it is as though God himself had spoken; everyone bows down before him and obeys."[3] Crozat, looking at the Mogho Naba through European eyes, did not find the "great king" he had expected. Yet he and later European visitors to the Mossi capital did affirm that all Mossi officials and district chiefs prostrated themselves in obeisance to their sovereign, even if they did not subsequently follow his instructions.[4]

Many rituals associated with the person and court of the Mogho Naba served to emphasize the high esteem in which he was held by his subjects. For example, the sovereign showed himself every morning at a ceremony called "Ouend pous yan" (literally, "God rises," or "the sun rises") that survives to this day. The name of this ceremony has led many scholars and travelers to assert that traditionally the Mogho Naba was considered a divine king. Dim Delobson states that this ceremony "shows the regard which the Mossi have for their chief, since they compare him to the sun, and thus to a 'god.'"[5] However, the Mossi do not now and probably never did regard their monarchs either as gods or as divine kings. There is a great deal of difference between regarding a man as "powerful and brilliant" like the sun and regarding him as divine. As a matter of fact, the Mossi very often dramatize in humorous fashion the all-too-human frailties of their rulers, without ever considering it sacrilegious to do so. On the other hand, the Mogho Naba, as the supreme ruler, was expected to follow faithfully the strict etiquette demanded by his exalted position.

The morning ceremony was opened by the ruler's chief page, the *soghone-kasanga*, who sprinkled a phylacteric solution around a throne (*guere*) in the courtyard in front of a reception room called the *zongo*. Other pages (*soghondamba*) brought out a large cushion (*naghpure*), the ruler's sword, and other personal accouterments, and placed them on the throne. Still other pages aided the Mogho Naba in his toilet. He was clothed in a large red robe, which symbolized the rising sun; he wore a bonnet surmounted by silver streamers (*wazourfou sebere*), which represented the sun itself.